/173 cont./
*782 755 place on a mountain slope at an intersection of paths where there is wind. For this ritual the articles required are a cock, a sheng of uncooked rice on which some coins are placed and three sticks of incense, stuck in, a bowl of tao-t'ou /jack beans?/ on which there is a little salt and a pair of chopsticks, five cups of wine, five piles of mi-pa, and five stacks of paper money. Except for the cock, all articles are in a winnowing basket. A knife and a pot also have to be brought up there beforehand. The sorcerer-priest waving the ritual knife in his left hand and holding the chiao-tzu in his right, utters an incantation, divines with *[787] the chiao-tzu, pours the wine, and states the reason for the sacrifice. The helper kills the chicken, cooks it, fills the bowl with the meat, and puts it in the winnowing basket. At the same time he puts out a bowl of cooked rice, in which are stuck five pairs of chopsticks. The sorcerer utters an incantation and burns paper to send off the shen. He and the helper eat the items offered in sacrifice right there.

(17) The Tea Shen

[776] For eye trouble the Miao seek a cure by sacrificing to the tea shen. There are three kinds of sacrifice according to the time at which it takes place. If it takes place in the early morning, it is called the Early Tea Shen. At noon it is called the Day Tea Shen. At night it is called the Night Tea Shen. At the time of sacrifice one must not laugh, because it is said that this [776] [82] shen is shy. It is also said that he wears tattered old clothes. If anyone laughs /174/ he will not come. Therefore, if it takes place in the daytime outside the house, the winnowing basket must be enclosed by a bamboo screen. Except for the helper, no outsider is allowed to watch. When the performance takes place at night inside the house, all lights must be extinguished.

For the ritual for the Early Tea Shen a thin stick of wood, burnt at one end to be a stick of incense, is stuck in the ground. A winnowing basket is also used, and in it are placed five bowls of

AKha A04
Miao AE5

/93 cont./

M 114 847 848 an attempt is made, with the help of medicines, to bring about an abortion. If this is unsuccessful, the child is abandoned after birth and dies of hunger." These statements, which Abadie (2) repeats verbatim, do not agree, as has been said,

2. Page 165.

with my findings.

M 827 582 [163] Among the Meau the average age of marriage for the young men is between sixteen and seventeen, that of the girls about four years later.

In explanation of this age difference, I was told that it is only after this age that a girl's body is strong enough to bear without harm the minimum of ten children expected of a woman. Earlier births are said to weaken the organism, and the women turn into invalids and are no longer able to do the proper amount of work. The /94/ young men, on the other hand, are able to beget strong children at a much earlier age.

M 595 [152] [554] As a consequence of this attitude the first wife of a Meau is generally older, more mature, and stronger than her husband. The younger, later wives can therefore be all the more easily absorbed into the household, especially since jealousy plays no role at all. The first wife is the chief wife, to whom all the other wives are subordinate in every respect. Accordingly, she has a position of trust within the community.

A 864 [513] [893] Among the Akha the father sleeps with the unmarried sons, the mother with the unmarried girls, each in one room of the dwelling. During the night the father visits the mother, or vice versa, "when everybody is asleep," as my informant put it. Thus, even in the parents' house there is no barrier to

A M [842] prevent the children from observing sexual activities from the earliest age. Like the Meau, the Akha, too, are well acquainted with the physiological aspect of paternity. Nevertheless

A 836 sexual freedom for unmarried persons prevails among them

/236 cont./

757 Individual medications of the Meau are extraordinarily complicated in their manufacture. For example, in the fight against amoebic dysentery, unsuccessful though it is, a mixture consisting of 21 substances is given. For skin diseases, especially scabies, the Meau use a medicine called tăun yā. It is made from the sap of a whole number of various trees, lianas, and euphorbias and is used externally. Gonorrhea is treated with an herb extract taken internally. Its efficacy, which I could not test, is supposed to be good.

752 The Meau are also successful in the treatment of wounds, as I was able to ascertain. They take the foliage of two large-
[824] leaved climbing plant, called yă yū and mā tlăń, crush the
[276] green leaves in equal amounts, and apply the substance to the wound. Opium is eaten to ease pain and also for diarrhea.

[757] There is supposed to be a remedy which produces contraction of the uterus and which is given in connection with difficult
845 births.

757 In addition to remedies which possibly are actually effective medically, the Meau use a whole number of quack medicines.
[847] For example, the dried human umbilical cord placed upon persons who have fainted is said to revive them. For struma, a tuber, kā, roasted and pounded, is applied. Its inefficacy is clearly seen by the extraordinary frequency of struma. The
752 remedies of the Meau for snake bites and scorpion stings are also ineffective. For the bite of the green tree-snake, crushed gourd
[827] leaves are put on the place of the bite; for cobra bites, ear wax.
[276] For python bites, tartar is placed on the wound; for other snake bites, opium again is applied.

177 In addition, Chinese medicines play an important role;
278 among them the aphrodisiacs in particular are very numerous,
832 almost all of which can be traced back to Chinese origin. For example, the pulverized horn of the rhinoceros, for which the Chinese /237/ pay up to 1,000 marks apiece, is used as a means of strengthening waning sexual powers. Pulverized stag-antlers in bast serve the same purpose, for which the horn from a knaggy stag /Kolbenhirsch/ is regarded as almost more valuable than